

1. 1643
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A SERMON

Preached in the Cathedrall Church of

YORK:

Before his Excellencie the Earle of

NEWCASTLE,

AND

Many of the Prime Nobility and
Gentry of the Northerne
COUNTIES.

At the Publique Thanksgiving to Almighty
God for the late great Victory upon
Friday, June 30. 1643.

And the Reducement of the West Parts
of Yorkshire to Obedience.

Bramhall

Printed at York by Stephen Bulkley, 1643.
By speciall Command.





To His Excellence,
WILLIAM Earle of NEWCASTLE,
Viscount Mansfield, Lord Ogle, Baron of Bol-
sover, Bothall, and Hepple, Governour of the
Towne and County of Newcastle, Generall of all
*His Majesties Forces in the North Parts of this King-
dome, and in the Counties of Nottingham, Lincoln,
Rutland, Derby, Stafford, Leicester, Warwick,
Northampton, Huntingdon, Cambridge,
Norfolke, Suffolke, Essex, and Hertford,*
*One of His Majesties most
Honourable Privie
Council.*

Sir,



THis Sermon is Yours in right of the
Author, being first Preached, then Pub-
lished by Your speciall Command.
Therefore it flies thither most justly
for Protection, from whence it had a
being. But You have yet a nearer Interest in it
from the Subject, (a great Victory gotten with as
great hazard of Your own Person.) We are not so
Sacriligious to robbe God of His Glory, Neither
are we so stupid or fanaticall, as to separate the

The Epistle Dedicatory.

Sword of the Lord and Gideon. *So long as an English Chronicle shall be extant, this Northerne Good Fryday will be remembred, to the perpetuall Honour of Your Noble Family. In managing Your great trust (conformably to Your Soveraigne) You have rather expressed His temper, who would suffer no Man to depart away from him discontented, then the disposition of Vitellius, who thought no Smell in the World so Sweet as that of a slain Enemy. God grant that lenity to the bad may not prove accidentally cruelty to the good, Nor Christian pitty to spare effusion of blood, give the ulcer space to turne to a Gangrene, so to make the Cure both more costly, and more dangerous to the body Politique. He is blinde that doth not see how God hath blessed His Majesties Armies beyond probability, and how all His Forces have almost ever proved Victorious in the Field; Witnesse for this County, Seecroft, Tankersley, Yarum, Ather-ton, &c. Those losses which we have sustained have been upon surprises, and especially by the negligence of Scouts. The cold of the Feet strikes quickly up to the Head, And the carelesseesse of the meanest Officer may indanger the Life of the Greatest. But it is as superfluous as uncomely for me, like another Phormio, to discourse to Your Excellence of these things,*

The Epistle Dedicatory.

things, which are out of mine Element. Accept, I beseech you, this Mite, as a poore expression of my obedience and gratitude (two forgotten virtues in this Age) for Your singular favours to my selfe, And to the Churches of this Province, which owe to your Protection their present Liberty to serve God according to their Duty, and the Laws and rites established, And to these Northerne Counties, which by Your endeavours are totall, in a manner freed from the fury of Sedition, which lies now gasping within the Walls of Hull. God Almighty proffer Your Excellencies Arms, for the happy redcement of the rest of your great charge to Obedience and Peace, To the glory of God, the Service of His Majesty, Your own lasting Honour, the tranquility of this distracted Kingdom, and the unmasking of all Politicall and Ecclesiasticall jugglers; which is the constant expectation, and shall be the dayly Prayer of

Y^{rs}, July,
18. 1643.

Your Excellencies

Most Assured

And

Obliged Servant,

JOH: DERENSIS.

Bramhall



Psal. 44. Ver. 7. and 8.

7. *For I will not Trust in my Bow, it is not my
Sword that shall Help me.* *
8. *But it is Thou that Savest us from our Ene-
mies, and puttest them to confusion that hate us.*
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WE are not met together here to scanne
curious Questions, but to Sacrifice
unto God with the Voice of Thankf-
giving. Therefore I passe by those
doubts in silence, which concerne ei-
ther the Author of this *Psalme*, or the occasion where-
upon it was Indited. Saint Paul applying the 22 verse
(*For Thy sake are we killed all the Day long, and accoun- Rom. 8. 35.*
ted as Sheep for the slaughter,) to the sufferings of the
Primitive Christians, is an authentick W^{it}nesse that
it may be applyed by us in the like cases.

we have heard with our Eares, O God, our Fathers have Ver. 1.
told us, Fathers are Domesticall Preachers to their Fa-
milies. How thou hast driven out the Heathen with thy
haad, how Thou hast destroyed the Nations and cast them Ver. 2.
out, God will have nothing stable in this World but
himselfe. The highest Floods have the lowest Ebbes :

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Ver. 3. 4.

All Nations have their Suns and their Nights: Kingdoms and Cities have their diseases and deaths, as well as Men: When God is angry, *Memento sit cinis diu silva*, A Wood that hath been many ages in growing, is turned to Ashes in an instant. For they got not the Land in possession through their own Sword, neither was it their own Arme that helped them, but Thy right hand, and thine Arme, and the light of thy countenance: Thy Power, and thy Wisedome, and thy goodnesse. Hath not the Potter power over his Clay? Or the Mint-master over his Bullion? They that have great Orchards doe cut up some Trees, and plant and transplant others, and all for order and profit: Shall not God have the same power in the spacious field of this World? Then if God be the Sovereigne Monarch and disposer of Kingdoms, to whom shall we repaire but to Him in all our extremities? Thou art my King, O God, send help unto Jacob. Thou art my King, That *Jehovah* is the great King both of Heaven and Earth, doth no more prejudice the rights of Earthly Princes, then it derogates from the Power of a naturall Parent, that his Child should pray, *Our Father which art in Heaven. Mitte salutes*, or *Manda salutes*, Send help, or command help; *dictum factum*, saying and doing with God is all one, help and health and victory are His Embassages.

Ver. 6.

Then followes, *Through Thee will we overthrowe our Enemies, and in Thy name will we tread them down that rise up against us. Through Thee, I can doe all things* (saith Saint Paul) *through Christ that strengtheneth me.* But without Him we can doe nothing, especially nothing that is good. No man can say, *Ther Jesus is the Christ*, but by the *Holy Ghost. In him we live, we move, and have*

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our being. will we overthrow, we will push them down, or we will trosse them to and fro, it is a Metaphor taken from horned Beasts. Every defeat is not an overthrow, but we will turne them upside down: yet, and trample them under our feet, so as they shall not be able to rise again: *And tread them down,* It implies an utter overthrow: as *Elisba* said to King *Joash*, *Thou shouldest have smitten them five or six times till thou hadst consumed Syria.* And tread them downe *that rise up against us,* as druggs are elevated out of the bottome of a Vessell, (a proper Phrase for Schismaricks and seditious Persons.) *Of your selves shall men arise speaking perverse things:* Act 10.30.
 And, *in these dayes rose up Theudas.* But all this must be in the name of the Lord, *And in thy name we will tread them down,* That is not in an hypocriticall pretense of thy name, a frequent way of deceit, which gave occasion to that common saying, *In nomine Domini incipit omne malum,* All evill begins with the name of the Lord. But thy name, that is, thy power, and thy blessing, and thy protection, as Saint *Peter* said, *we have laboured all night and caught nothing, yet in thy name I will let down the Net.* Not in the name of our followers or confederates, for *vaine is the help of man.* Not in the name of our Friends, Friends are like Frogs, which seldom appeare but in a warme Season. Not in our owne name, like those builders of *Babel*, which reaped confusion for their labour: but *In thy name, we will tread them down that rise up against us.* Act. 5.

Therefore he addes, *For I will not trust in my Bow, it is not my Sword that shall help me.* He doth not say. I will break my Bow, and throw away my Sword, but *I will not trust in my Bow.* It is not the having of Arms, nor the

using of Arms, but the relying upon our Arms, and placing our confidence in our Arms, which is forbidden. As our Saviour saith of Riches, *How hardly shall a rich Man enter into the Kingdome of Heaven?* that is one that trusts in his Riches, We may not Deify our Bow, nor make an Idoll of our Sword. The Sword and the Bow were anciently the Princes of offensive Weapons, the Sword at hand, the Bow a farre off, as *Jacob* said *Gen. 48. 22.* to *Joseph*, *I will give the one portion above thy Brethren; which I tooke out of the hand of the Amorite, with my Sword and with my Bow.* Among the *Egyptians* a bended Bow was the *Hieroglyphicke* of Warre, and a Bow broken or unbent did signify a Cessation of Arms: So we read that the very night that King *Attila* dyed, *Martianus* the Emperour did see *Attila's* Bow broken, which did beroken that the Warres were now at an end. God himselve is contented sometimes to borrow a Metaphor from the Bow, to expresse his own power, He hath bent his Bow and made ready his Arrows. Who hath not heard of *Asters* Bow and his Arrow, which he sent to King *Phillip*, with this inscription, *Aster Philippo*; a shrewd Message which cost *Philip* his Eye. The *Parthian* Bowes were more feared of the *Romane Legions*, then all *Archimedes* Mathematicall Instruments. And our English gray Goose Wing, hath been as terrible in former times to our Neighbour Nations.

Am. Mar. Next for the Sword. Among the *Scythians* their greatest Oath was by their Sword, as the *Turkish* Sultans used to sweare by their *Cimeters*. The *Alani* had not a Church, nor a Chappell, nor so much as a Cottage but it had a Sword fastened in the ground, with barbarous and superstitious Ceremonyes, as their Tutelary God.

God. When God had expelled *Adam* out of *Paradise*, it is said that he placed a flaming *Sword* at the entrance thereof, to keep the way of the *Tree of Life*. And our Saviour saith of himselfe, that he came not to send Peace but a *Sword*. So then the Bow and the *Sword* do signify all kind of Arms and Ammunition, and Military preparations, which serve either at hand or a farre off, as Powder, shot, Gunnes, (which are the successors of Bows,) Pikes, yea, even shippes and Fortes. *For I will not trust in my Bow, it is not my Sword that shall helpe me.* How, not helpe me? No, not of themselves: as the King of *Israel* answered the Woman when she cryed out *helpe my Lord O King*, so may *2 King. 6. 26.* our Bowes and our Swords say untous, *If the Lord doe not helpe thee, how shall I helpe thee?* All secondary, subordinate adjuvants how eminent soever, lose their virtue and efficacy, if God suspend the influence of his Favour. When the first and great Ring is fast, the lesser linkes do draw in vaine: as if a foolish Marriner should think by the strength of his arm, and of his small cord to draw the maine Rocke or Staith to his little boate. It is even as ridiculous, to thinke to subject the Power and Providence of God to humane Preparations. No, no, not so.

But it is thou savest us from Our Enemies. Thou, not our own right hands, we dare not sacrifice to our own Netts. Thou, no Heathenish Tutelary God, nor Romish Tutelary Saint, all which are cast downe flat to the ground with this one word, *But it is thou.* *Belus* could not save *Nineveh*, nor *Juno* *Carthage*, nor *Athena* *Athens*. Let others choose to themselves what protectors they please, from among the Societies of mortall

mortall Men, or Companies of Caelestiall Spirits, as St. James, St. Dennis, St. Marke. But be *Thou* evermore the Patron and Protector of our Citty, of Our Kingdome, Be *Thou* evermore the Generall of our Army, If *Thou* be with us who can be against us ?

*Deo juvante nil obest livor malus,
Et non juvante nil prodest labor gravis.*

If thou give a blessing, envy cannot hurt us, if thou deny a blessing Labour cannot profit us. *But it is thou that savest us*, Thou only savest us, thou alwayes savest us, thou savest us from all dangers both of Body and Soule, Thou art the Fountaine, Salvation is the stream, thou art the Sun, Salvation is the Beame, thou art the Tree, Salvation is the Fruit. *It is thou that savest us from our Enemies*, It was Neroes vaine Complaint, that he had neither Friend nor Enemy, whereas in truth he had none but Enemies, *Woe is me my Mother* (saith Jeremy,) *that thou hast borne me a Man of contention, I have neither lent nor taken upon usury, yet every one doth curse me.* If innocence it selfe should assume the shape of a Man, and dwell upon Earth, it would have Enemies, rather then a Man want Enemies, his bosome Friend shall become his Enemy, *Inimici hominis Domestici ejus*, they of a Mans Household prove often his Enemy, yea, a Mans own selfe often proves his own greatest Enemy. To rise yet one degree higher, as it is the greatest Crosse to want all Crosses, so to want Enemies is the greatest Enmity. Enemies are the hammerers that naile us closer to our God, Enemyes are the bruiers that weare away themselves to smite off the

the dust from us, enemies are the snuffers that soile themselves to make us burne more brightly. This is a triple Salvation, when God doth not only preserve us from our Enemyes, but also converts their Enmity to our good; and lastly, makes their opposition to us, to be a meanes of their own confusion. That's the last step in my Text, *And puttest them to confusion that hate us*, First to shame and confusion of Face, this is that in part which the Scripture calls heaping Coales of Fire upon an Enemies Head, to make his Cheeks glow with shame, and to scorch him inwardly with the testimony of his own Conscience. But if the Enmity be growne higher to hatred, that is, to habituated malicious Enmity, so as there is no more hope of his Conversion or recovery, *perisse puto cui pudor perit*, past shame past grace, then follows likewise an higher degree of Confusion, that is utter Ruine and Destruction, *And puts them to confusion that hate us*.

Now you have the sense of my Text, I will not shred it any more into little parcells, Take five Observations which are as pertinent to the time and occasion, as they flow naturally from the Text.

1. That the People of God shall never want Enemies, and such as hate them in this World.
2. That therefore it is Wisedome to have in readinesse Bows and Swords, that is, all manner of Military preparations.
3. That when we have store of warlike Provision, yet we must not place our confidence in our Arms, nor make them as Idols: *For I will not trust in my Bow*.
4. That our only defence from danger is the name of

of the Lord, our onely dependence ought to be upon our God. *But it is Thou.*

5. That in lieu of his Protection and our preservation, God expects *Vitulos labiorum*, the Calves of our Lippes, (as the Prophet *Hosea* calls them) that is, a thankfull acknowledgement of his favours. This brings my Text home to the present occasion, *For I will not trust in my Bow, it is not my Sword that shall help me. But it is Thou that savest us from our Enemies, and puttest them to confusion that hate us.* Of these in Order.

Cent. 3. 2.

First of the first, That the People of God shall never want Enemies in this World. *As a Lilly among the Thornes, so is my Love among the Daughters,* not onely sure to be pricked, but in danger to be choaked with Enemies. *Taulerus* Writes of a devout Matron that had long affected to see her Saviour, At last he was presented to her Eyes like a little Childe wrapped in a bundle of Thornes, so as shee could not touch him without bloody hands, We must passe through many Enemies to the fruition of Christ. *Moses saw a Bush burning, but was not consumed with the fire, Exod. 3.* A right Emblem of the Church, which flourishes in a fiery trvall, in the midst of Enemies. Behold (saith our

Mat. 10. 16.

Saviour) *I send you as Sheep into the midst of wolves.* *Novum & inauditum tellandi genus,* A new and strange kind of Warrefaire, (saith Saint *Chrysostome*) between a few unarmed sheepe and a great number of ravenous Wolves. *Into the midst of wolves,* as if one should cast an handfull of dry reeds or flax into the midst of an hot fire to extinguish it. But this is the Wisdome of God, rather to magnify his power in the protection of his Servants from their Enemies, then in the preservation of

of them without Enemies. *Sanguine fundata est Ecclesia, sanguine crevit,* The Church was planted in blood, it was watered with blood. What need I reckon up the Persecutions of *David*, the blowes of *Michas*, the Saw of *Isay*, the bonds of *John Baptist*, the stones of *Steven*, the Crosse of *Peter*, the Sword of *Paul*, the fire of *Laurence*, the Exile of *Athanasius* ? *Purpurata est terra, &c.* the Earth was purpled with the Blood of the Martyrs, Heaven flourisheth with the Crowns of the Martyrs, Churches are adorned to the memory of the Martyrs, the Times are distinguished by the Birth-dates of the Martyrs, saith Saint *Austine*. And Saint *Jerome* in an Epistle to *Chromatius* witnesseth, that in his time there did not occurre that day in the year, wherein five thousand Martyrs had not sealed the truth of their Religion with their blood, except the Calends of *January*, when their malicious Enemies were so intent upon their Heathenish Solemnities, that they neglected the slaughter of the poore Christians, and their hate gave place to their mirth. The Jews were their Enemies, the Heathens were their Enemies, Hereticks and Schismaricks were, and still are their Enemies. The Persecution of the Jews lasted but forty yeares, that of the Heathens but three hundred yeares, this last of Hereticks above a thousand yeares. The Jews fought but one field, the Heathens ten set Battles, the Hereticks have renewed their Forces above two hundred times. This was the way whereby Christians of old did disperse the Armies of their Enemyes, even by the effusion of their own blood, This was the way which God ever blessed, *The Blood of the Martyrs was the seed of the Church* : But now our Enemies the Incendiaries of

the World have found out a cheaper way to plant their own dreames, which they guild over with the name of truth, a way which Christ never taught, a way which the Church never knew, even in the blood of Innocents, by Dagges and Daggers, by Poyson and Powder, by Murders and Massacres, by Tumults and Treasons, by sheathing the Magistrates sword in his own Bowells. When the Disciples did aske our Saviour if they should call for fire from Heaven to destroy those Cities that would not receive them, He answered, *Yee know not what Spirit yee are of. But our Brethren in iniquity whose zeale is as hot, and yet as darke as Hell it selfe, can be contented to deface so many living Images of God, untill they make every Village in their Native Country a shambles of Christians, to introduce their fanaticall conceits. And our very Anabaptists whose beginning was like Neroes, made up of Charity and Meekenesse, in so much as Trajane said, the best Princes came farre short of the first five yeares of Neroes Government, who when he was but to signe the condemnation of a Malefactor, cryed out, O utinam &c, I would to God I had never known a Letter; yet afterward he proved a very Monster of Cruelty: So they at first were all mercy and Goodnesse, could not indure a Magistrate from the King to the Constable, nor a Sword; held all Warres, all Capitall Punishments, all effusion of blood to be unlawfull, yet are now grown more bloody then Nero himselfe, and have died their Garments as deepe a Scarlet as Anri-Christ. What shall a Man thinke of such a Religion, but as a Schoole of Rebellion, a Nursery of Traytors, a Mother of all abominations. O my Soule*

Luke 9. 55.

Gen. 49. 6.

Soule come not thou into their secrets.

The second Consideration is, That since we are sure of Enemies, it is wisdom to make preparation against them, *Bowes and Swords*, that is, all Military Provision: as a skilfull Pilote when the Weather is calmest, doth prepare for a Tempest. *Be of good Courage* (saith ^{2 Sam. 12. 12.} *Joab* to his Souldier) *let us pay the Men for our People, and for the Cities of our God, and then let the Lord doe that which seemeth good in his Eyes.* His meaning was not that they should goe to it with their Fists, that was to play the Boyes, nor the Men. The small and peaceable Company of Christs Disciples, armed with Innocence and Poverty, yet had *two Swords* for their ^{Luke 22. 38.} defence. *What King* (saith our Saviour) *going to make warre against another King, sitteth not downe and consulteth, whether he be able with ten thousand to meet him that cometh against him with twenty thousand?* Observe first that he saith, *what King?* and *against another King.* Without the consent, or at least the implicit approbation of the Sovereigne Magistrate, no Man can justly take up publicke Arms. Our Saviour charged *Peter* to put up his sword, for *all they that take the sword, shall* ^{Mat. 26. 52.} *perish by the sword.* Why put up his sword? because he was a private Man, and *They that take the sword,* that is, without the Authority of the supream Magistrate, *shall* ^{Rom. 13. 4.} *perish by the sword, for He beareth not the sword in vaine.* But if private Persons have power to raise Arms, he beareth the Sword altogether in vain. Those places in holy Scripture which prohibit Christians to *resist evil,* or to *render evil for evil,* are by all Interpreters restrained to private Persons. Why did *David* inquire so often what reward should be given to him that killed

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the *Philistine*, yet after his Victory never made Demand of it ? But only by this meanes to gaine a Commission from *Saul*. This was the cause why *Cesar* before his march to *Rome* did rejoyce so much, when *Anthony* and some of the *Tribunes* of the People came into his Army; that being no Monarchy but a Popular State. By all which we may easily judge what is the condition of our present Rebels. Secondly, we may observe from these words of our Saviour, that even they who have the Power of Arms invested in them, ought carefully to proportion their preparations to their necessary occasions. *Saint Paul* did thankfully accept of 200 Souldiers, 200 Spearemen and 70 Horse to convoy him to *Cesarea*, safe from the insurrection of the Jewes. When a *Trojan* Priest offered to *Alexander* to shew him *Parris* his Harpe, he desired him rather to shew him *Achilles* his Speare, the more honorable Instrument. The *Phanicians* pictured their Gods like Merchants with great bags and purses, to represent the power of mony: But the *Gracians* like Souldiers compleatly armed, to shew that all things are obedient to Arms. The *Romans* had the Temple of *Janus* for their publicke Armory: And all provident States ever had their Arsenalls or Store-houses of Ammunition. A Travailers Sword though he be a Coward, yet it is a discouragement to a Theefe. He that is best provided for defence, shall be sure to be least assailed by his Enemies. It was an impertinent question of *Socrates*, when he see the strong Gates and Bulwarkes of *Corinth*, whether they were all Women that inhabited there. So soone as the *Israelites* were come into the Land of *Canaan* Manna ceased, they were then to till the ground for their lively hood: It is no better then a plaine tempting of God, to depend upon

upon Divine assistance, and neglect ordinary meanes. It was the error of those franck Anabaptists, who instead of fighting, were gaping up towards Heaven for a Miracle to fall into their mouths, and thought themselves able to catch all the bullets into their Coat-laps. Indeed the King is forbidden to multiply Horses to himselfe, *Deut.* ^{10.} *King. 11.*

17. 16: yet we know that King David provided speares and shields, and Solomon his Sonne provided not only Arms, but Ships, and Chariots, and Horsemen, without reproofe. The Text saith, that he had a thousand and four hundred Chariots, and twelve thousand Horsemen, which he disposed among the Cities of Judah, *1 King.*

10. 24. The religious King Asa in a time of Peace builded fenced Cities with walls, & Towers, & Gates & Burres, and God prospered him in it. He provided shields and Bowes and Targets and Speares for 580000. men, and accordingly God blessed him against the *Ethiopian* his huge Host of a thousand thousand, *2 Chron. 14.*

8. It is not then simply a sinne in a King to multiply his Warlike preparations, but accidentally to place his chiefe confidence in them, or by reason of them to lift up his heart above his Brethren. He that providerh not for his own, and especially for those of his own House, he hath denyed the Faith, and is worse then an Insidell, *1 Tim. 5. 8.*

The Commonwealth is the Kings Family, He is the Father of it: Christian Religion is so farre from disobliging him, that it binds him under the pain of grievous Sinne and the high displeasure of his maker, to provide not only for the sustentation, but also for the protection of his Subjects. Indeed the Scripture saith the weapons of our warfare are spirituall, that is, our Christian Warfare with Sinne and Satan, but we have

have another capacity as we are men, and a **Politick** Warfare, also which requires corporeall Weapons. And Saint Paul saith, *we wrestle not with Flesh and Blood*, That is not only, nor principally with Flesh and Blood, we have greater Adversaries to cope withall, even **Sinne** and **Sathan**. Courage then, a **Bible** and a **Bow** are not opposit: a man may be a good **Swordman**, and yet a good **Christian**. How often doth the Scripture call them *the warres of the Lord, the Battells of the Lord*? How often doth it prescribe **Military Rules** and **Precepts**? God stiles himselfe *the Captaine of the Lords Host*, having his drawn sword in his hand. *Iosh. 5. 14. Thou teachehest my hands to warre and my fingers to fight*, said **David**; I hope the Lord takes no Apprentis to teach them a wicked Trade. There is a time for warre, and a time for Peace, saith **Solomon**, but there is no time for that which is in it selfe unlawfull. **John Baptist** bids the Souldiers *do violence to no man, accuse no man falsely, be content with their wages*, he doth not bid them give over their Profession. **Christ** commends the **Centurion**, that He had not found so great Faith in **Israel**. Saint **Peter** saith of **Cornelius** a **Captaine**, that his *Prayers and Almes were had in remembrance in the sight of God*. And by Faith the **Saints subdued Kingdoms**, waxed valiant in Fight, and turned to flight the Armies of the Aliens. *Heb. 11. 33.* Religion doth nor make a Coward, Warre is the Exercise, Victory the Reward of Faith. To conclude this point, a Man may with a good Conscience meet his God with his Arms in his hand, and safely lay down his Life in a just Warre. To dye for a Mans Religion, for his King, for his Country, is a degree of **Marrydome**. Dulce & decorum est pro Patria

Patria mori. Only there are some Rocks to be avoided, whereof this is one of the most principall, That a Christian Souldier doe not place his confidence in his Arms, which brings me to my third Observation.

For I will not trust in my Bow, it is not my Sword that shall help me. The Creatures are Gods Souldiers, and cannot move till he give them the word. Let him but suspend his influence, and the most powerfull Creatures in the World become weak. The Lyons are not able to open their mouthes against Daniel, nor the fire to singe one haire of the three Children. *Ye have sown much and bring in little, ye eat but ye have not enough, ye drink but ye are not filled with drink, ye cloath you but there is no warmth, and he that earneth wages puts it into a bag with holes,* a bottomelesse purse, *Haggai 1. 6.* Thus Seed, Meate, Drink, Cloathes, Money, Armes, all Creatures have so much power, and no more, then God infuseth into them. Whats the reason of all this? Reade the ninth Verse, *I did blow upon it.* It is more easie for God to empty and exinanite all the Creatures in the World of power, then for a Man to blow away a Feather. Besides Bread there is the nutritive faculty of Bread, which the Scripture calls *the staffe of Bread*, without which our Bread is like a lame Creeple without his staffe, who cannot move himselfe. *Psalm. 33. 15* *A King is not saved by the Multitude of a Host, neither is a mighty Man (a Giant) delivered by much strength, a Horse is but a vaine thing to save a Man.* He doth not say a King cannot protect others, but lesse, *He is not saved himselfe.* There is no Creature more conduicible to safety then an Horse, either for Victory or Flight, *in utrumque paratus*, yet without Gods concurrence an Horse is but a vaine

vaine thing, or mendacium est equus, An Horse is but a Lie, as Saint Paul saith, an Idoll is nothing; an Idoll is something, either Gold, or Silver, or Brasse, or Wood, or Stone, So an Horse also hath a true subsistence of flesh and blood and bone: But an Idoll is nothing in efficacy, it is nothing in respect of that which the Idolater doth imagine, So an Horse if God withdraw his power is a Lie, without efficacy, not answerable to the confidence and expectation of his Rider. What Marveile? when One man chase a thousand, and two put ten thousand to flight, that want this influence. *Dent. 32. 30.* So without Gods blessing, an horse is a Lie, an Army is a Lie, a walled City is a Lie. The Walls of *Ecbatane* were thirty Foot thick, and seventy Foot high, The Walls of *Babilon* were 50 foot thick and an 100. high, *Jerusalem* had a triple Wall about it: yet all these were overthrowne, and if the Devotion of *Pilgrims* had not kept a little Life in *Jerusalem* they had all become long since deserts for Owles to screech in, and Satyrs to dance in. The like Fortune did *Tyre* run that was deemed invincible, The Walls of *Jericho* fell down with the sound of Trumpets, And *Capernaum* which touched the Clouds with its lofty Turrets, was cast down to Hell. When *Nicophorus Thocas* was building a strong Wall about his Pallace, he heard a voice in the night, O King though thou build thy wall as high as Heaven, yet the sinne that is within will easily destroy it. The confusion of *Babell*, may teach us what is the united strengths and attempts of a World of Men without the Lord. *Obad. 4.* Though thou exalt thy selfe as the Eagle, and set thy nest among the Starres, thence will I bring thee downe, saith the Lord. Then let not the Bow-man trust in his Bow, nor the

the Swordman in his *Sword*. Where Presumption leads the *Van*, Destruction commonly followes in the *Reere*. Where Pride is on Horsebacke, Shame alwayes sits upon the Crooper. *Qui de se presumit ante prostratur quam pugnat*, said Saint *Austine*, He that trusts in himself is fallen already before he fight. *Goliath* threatened *David* to give his flesh to the Fowles of the Ayre, and the Beasts of the Field, but a little stone taught him what it was to reckon without his Host. *Nebuchadnezzar* vaunted of his Power, *Is not this great Babilon which I have builded by my might, for the Honour of my Majesty?* But a voice from Heaven whispered in his eare, *Thy Kingdom is departed from thee, thou must dwell among the Beasts*. *Julian* the Apostate threatened after his return from the *Persian War*, to root out the Sect of the *Galileans*, but a dart, (God knows from what hand, whether from Heaven or from Man,) learned him another lesson, *Vicisti Galilee, vicisti*, Thou hast overcome thou *Jesus of Galilee*, thou hast overcome. *Feed this man with bread of affliction and water of affliction*, said *Ahab* of *Micheah*, untill I returne again in Peace; Good, what was the end of this presumption? Nor withstanding all his disguising himselfe in the day of Battell, the Arrow found him out, and the Joynts of his harnesse. *There is now wisdom, nor Understanding, nor Counsell against the Lord*, Prov. 21. 30. It is better therefore to trust in the Lord, then to put any confidence in Man. That leades me to my fowerth Observation.

But it is thou that savest us from our Enemies, Prov. 18. 10. *The name of the Lord is a strong Tower, the Righteous runneth unto it and is safe*. And Prov. 21. 31. *The Horse is prepared against the day of Battell, but safety (or Victory) is of the Lord*. *Paul may Plant, and Apollo may water, but*

it is thou that givest the increase. Except the Lord keep the City, the watchman waketh but in vaine. It was a brave answer of David to Goliath, Thou comest to me with a Sword, and with a Speare, and with a shield, but I come to thee in the name of the Lord of Hosts, 1 Sam. 17. 45. When an Army of Syrians had begirt Elisha's City round, his servant cryed out, *Alas my Master what shall we doe? Feare not* (said Elisha) *there are more with us, then with them:* And praying God to open the young mans eyes, *he see all the Mountains full of Horses and Charrers of fire round about Elisha,* 2 King. 6. 17. So the Angells pitch their Tents about Gods Children. The godly never want heavenly succour, though they cannot be discerned with bodily eyes. The Lord himself is a wall of fire about them, 2 Zechar. 5. What virtue was there in Moses his Rod to break the hard Rocks, to divide the red Sea, to change whole Rivers into blood? Or in Shampars Goad, (an Instrument not made for War,) to slay 600? Or in Sampsons Jaw bone of an Ass, to make such heapes upon heapes of carcasses? Or in Elisha's Salt to sweeten the bitter waters? Or in Clay and Spittle to open the eyes of the blind? Or in Peters shadow to drive away diseases? *But it was Thou;* It was God that used these contemptible means for the manifestation of his own power, It was God that added weight to Davids little stone, to make it pierce into the Forehead of Goliath, It was God that added strength to a weak womans arme to destroy Ahimelech, It was God that cast Sisera into such a profound sleep, to give Jabeⁿ opportunity for her Hammer and her Naile. *But it is Thou;* It was God that made Jeremiah a defenced City, an Iron Pillar, a wall of Brasse against the whole Land, Jer. 1. 18. It is all one with him to save by many or by few. *Though ye had smitten*

smitten the Army of the Chaldeans (saith God) so that there remained none but wounded men, yet they shall arise up every man in his Tent, and burne this City with fire, Jer. 37. 10. God can infuse such strength and vigour into men halfe dead, that all the power of their Enemies is nor able to resist. What shall we say then? When we have both *Bows and Swords* let us nor presume: When we want *Bowes and Swords*, let us neither dispute, nor yet rashly hazard our selves: The one argues want of Faith, the other is a tempting of God. Whether we have them, or want them, yet let us say, *Some put their trust in Chariots, and some in Horses, but we will remember the name of the Lord our God, Psal. 20. 7.* When it was told *Leonides* that the *Persian* Arrowes did obscure the Sun, It is well, said he, then we shall fight in the shadow. But well and well againe is he, that fights under the shadow of the Almighty, and under the covering of his Wings: Life or Death or whatsoever happens, shall work together for his good. But we are apt to impute all occurrences to secondary causes; If a sicknesse seise upon us, we ascribe it to some cold or distemper, we scarce think of God: We trust him more easily with our Soules, then with our bodies, or our Estates. And if we doe confide in God, it is as an Usurer trusts a Bankrupt upon a pawne; So long as we have Men and Mony and Armes and Ammunition we trust in God, but we cannot with the Woman of *Canaan* pick comfort out of the name of a Dog, nor say with holy *Job*, *Though the Lord should kill me yet will I trust in him.* What is the result of all this? If we affect prosperous successe, we must place our confidence in God, not in our Bow, or in our Sword, 2 Chron. 13. 18. *Judah prevailed against Israel, Because they relied upon*

the Lord God of their Fathers. The *Israelites* had greater numbers, a better cause, all manner of advantages against the *Benjamites*, yet they lost two great Battells, and prevailed not till they sought for Victory with tears, and humiliation at the hands of God, *Judges 20*. Whilst *Moses* lifted up his hands in Prayer *Israel* prevailed against *Amalech*. *Bellum tibi imminet O Balach*, saith a Father, *O Balach* thou Sonne of *Zippor*, Warre is in thy gates, six hundred thousand armed *Israelites* are entered into thy confines, And dost thou prepare curses in stead of darts, and Words for Weapons? Doubtlesse *Balach* had heard that *Israel* moved not a hand against *Pharaoh*, but the Lord fought for them, as an Hebrew Rabbine did expound this Text unto *Origen*, *Numb. 22. 4*, *Now shall this Company lick up all that is round about it, as the Oxe licketh up the Grasse of the Field*; The Oxe licketh up the grasse with his Mouth, and cuts it with his Tongue, as with a sickle, So this People fight with their Lips, and overcome with their Prayers, When thou buildest a Fort, lay the foundation in Prayer, When thou puttest on thine armour, buckle it to thee with Prayer. But God heareth not sinners, as one said to a company of Pirates in their devotions, pray lower, least God heare that yee are passing this way. He that will pray aright for Victory over his Enemies, must first endeavour to conquer his own corruptions, He must doe his Dury, and referre the successe to God, as *Joah* said, *Let us be valiant, and play the Men, and let God doe what seemeth good in his Eyes*, He must not swerve from the streight line of Justice for any advantage. He must not limit God to any meanes. There is a story of an *Hermit*, That prayed to God sometimes for Raine, sometimes for Faire Weather

ther, and *God* still granted his request, yet his Garden did not prosper: So going to another *Hermits* Cell, he found all his Herbes faire and flourishing; And when he admired at it, the other *Hermit* soone resolved the doubt, *O Foole, didst thou think thy selfe to be wiser then God?* Such another fellow was *Naaman*, 2 King. 5. 11. *I thought he will come out to me, and call on the name of the Lord, and strike his hand over the place.* If *God* doe not help us just when we please our selves, and by such meanes as we approve, we thinke *God* hath forgotten us. Let us therefore pray with due submission, and when *God* hath granted our request, let us give all the glory to Him. *But it is Thou, &c.*

This is my fift and last Observation that in lieu of Gods Protection he expects a thankefull acknowledgement from us, *It is thou that savest us from our Enemies, and puttest them to confusion that hate us.* Why was *Goliaths* sword laid up in the Temple? Though it was lapped up in an *Ephod*, yet I doe not doubt but that at solemne times it was to be shewed to the People, to excite them to more cheerfull Thankesgiving, for Gods gracious deliverance of them from the Army of the *Philistins*. Therefore *God* caused a potfull of Manna to be preserved, that Posterity might see with what food he had fed their Predecessors. And the Rod of *Aaron* was so carefully kept to be a memoriall of Gods great deliverances. How devoutly did the Idolaters give thanks to their Gods of Gold and of Silver, being but supposed Benefactors? much more we to the *God* of Heaven and Earth. What thanks did *Christ* the Sonne of the living *God* give unto his Father, for a dinner of Barly Bread and of broiled Fish? If any of us be invited forth to a Meale,

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we hold it uncivility not to return thanks, much more to God who dayly spreadeth our Table, and filleth our cups, yea, who hath preserved to us the Tables and the Cups themselves, and not these only but our Lands, our Houses, our Goods, our Wives, our Children, our Lives, our Liberties, our Religion, *O sing praises sing praises unto our God, sing praises sing praises unto our King, who saveth us from our Enemies, and putteth them to confusion that hate us.*

The skirts of *Aarons* Garments were compassed with Bells and Pomegranners. Pomegranners are an excellent Fruit and signify Gods blessings; the sound of the Bells is our thanksgiving. When his Pomegranners do abound, it is meet our Bells should sound. After the Lord had taken his rod off from *Zachary*, and restored him to the use of his tongue, the first thing that he did was to sing thanks to his Deliverer, *Blessed be the Lord God of Israel, which hath visited and redeemed his People.* If God did require the first fruits of the Earth, much more the first Fruits of the Heart, and of the Soule. This is the end of this Assembly to return our thanks to the Lord of Hosts for a late victory obtained in the West parts of this Country, by His Majesties Army under the Conduct of his Excellence the Earle of *Newcastle*, against the Lord *Fairfax*, and the Northern Rebels. A great victory indeed, whether we looke upon so many loyall Subjects that were redeemed by it, and restored to their Friends, as *Isaac* was to *Abraham*, even from Death to Life: Or whether we look upon the great number of the Rebels that were slain, (the more the pitty) either in the Act, or in the intention of murther, (I cannot give, I conceive that no man that understands himselfe can give a better terme to these Arms which are raised without the approbation of Sovereigne Authority)

Authority,) and so without Gods extraordinary mercy perished both Bodies and Soules: Or whether we looke upon the great number of Prisoners, the vast proportion of Ordinance, Arms, and Ammunition which were taken. A great Victory if we respect the place where it was, in the midst of all their strength, or the time when it was, in the very height of all their Power, or the Fruits and consequents thereof, the reducing of a great part of this County of *Torke* to Obedience, and the settling and securing in a manner of all the North Parts of *England*. A great Victory if we consider the manner of it, upon all the disadvantages in the World, of ground, and wind, and preparation, as if God should say from Heaven, I alone will have the glory of this day to my selfe. Lastly, a great Victory, if we looke upon the speedinesse of it: as *Cesar* sometimes writ to the Senate, *veni, vidi, vici*, I came, I saw, I overcame, So here what a number of strengths were deserted and recovered in one day? *If the Lord had not been on our side when Men rose up against us*, Or if that Day had succeeded ill, God knowes what had become of all us here present, for our Estates we had been reduced to Beggery, for our Bodies and Posterities to slavery, for our Soules to Heterely, Brownisme, Anabaptisme, or Familisme, or some ot er more newly upstart vanity. Therefore once more *Sing prayes sing prayes unto our God, sing prayes sing prayes unto our King. who hath saved us from our Enemies and put them to confusion that hate us.*

When we enjoyed Peace and Plenty and Prosperity, we were not sensible of it, but apt to murmur, *We see nothing but this Manna*, ready to say *militia est potior*, Warre is better: and it is probable that our fore-pissed unthanke-

unthankfulness, is the true cause of our present Sufferings. Now then when the Crosse hath opened our eyes, when we find the excellency and the sweetness of those blessings, by wanting them, which we could not find by enjoying them, though we were ungratefull for our former health, yet let us blesse God who hath put us into so faire a way of recovery from a desperate sickness. And now let us talke no more of supposed Delays, when we see how God hath disposed of all things to the greater manifestation of his own power, and the more speedy expediting of that very Work which we desire. And what knowest thou O Man, whether God did order all things thus for this very end? Yet give me leave to say there is lesse danger in sound deliberate delay, then rash precipitation. The *Gracians* ordained no punishment for him that lost his Sword, but for him that lost his Buckler. *Aut hoc, aut super hoc*, said the *Spartan* Mother to her Sonne. The *Romans* had two gallant Capteins at one time, *Marcellus* full of Courage, Life, and Activity, and *Fabius Maximus*, slow, but sure, who did all things with leisure and deliberation, undoing *Hanniball* by inches, The former they called the Sword, the latter the Buckler of Rome. And that Politicke Nation upon just grounds did preferre their Buckler before their Sword.

*Unus homo nobis cunctando restituit rem,
Non ponebat enim rumores ante salutem.*

But to returne. Thankesgiving is the Worke of this Day, let us doe it. Ingratitude dries up the Fountain of Gods Love, the Rivers of his Grace, the Dew of his Mercy.

Mercy. As we looke to have more Victories, and the light of Gods countenance to shine still upon us, let us doe it. *It becommeth well the just to be thankfull.* In Heaven there is no Preaching, no Praying, no Sacraments, but Thanksgivings and Alleluiahs. Let us doe it with intention and devotion, not like Children which give thanks looking another way with their Faces; nor like Marriners which pray hard in a storme, but so soon as they are gotten into the Harbour, drown the remembrance of all their former vows in full cups. O take heed of Forgetfulnesse, there is nothing that growes old sooner then a good turne. As the Sea is the Fountain of all Rivers, so they run into the Sea again by which meanes the flux and reflux is made perpetuall: All good and perfect gifts proceed from God the Father of Lights, and must be returned again to him by Thanksgiving, that the entercourse of his Blessings and our thanks may be reciprocall and perpetuall. We have not wanted *Enemies and such as hate us*, Enemies to our Church, Enemies to our State: But we wanted Arms, we wanted our *Bow and our Sword*, The Enemies had seized upon His Majesties Magazine, his Ships and his Arms, and left us naked both for Defence and Offence. Yet the goodnesse of Almighty God, and the Providence of our gracious Queen, which ought ever to be thankfully acknowledged by this Nation, hath supplied this defect, and furnished us again with a Bow and a Sword, Arms and Ammunition, and with these we have obtained the Victory; with these, not by these, *it was not our Bow, it was not our Sword that did helpe us, but it was thou O God who diddest save us from our Enemies and put them to confusion that hate us.* O Lord we

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render unto thee all possible Thanks. Doe thou settle our wandring imaginations, doe thou elevate our drowsie spirits, doe thou helpe our dulnesse, That we may be yet more and more thankfull, with our hearts, with our tongues, with our Lives, That so we may dayly heare of more and more Victories, which thou givest unto thine Anointed, untill the hopes of his Traiterous Enemies be like Winter Ice melted away to nothing, and his Crown be restored to it's ancient lustre, That under his Protection we may freely meet in this thy ho'v Temple, to laud and magnify thy glorious Name, O Eternall God, Father, Sonne, and Holy Ghost, who art above all, and through all, and in all, To thee be Glory, and Dominion, and Thankesgiving, for ever and ever. *Amen.*

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